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CHURCH COVENANT

AND

ARTICLES OF FAITH

OF THE

CASHIE BAPTIST CHURCH,

OF

WINDSOR, N. C.

RALEIGH:

Edwards & Broughton, Printers and Binders.

1893.

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DEAR BROTHER.—Please read carefully the following covenant, remembering that when you became a member of Cashie church you entered into this solemn agreement, than which no oath could be more binding. You thus took upon yourself the solemn obligation to pray in your family, to attend church meetings, to observe the Sabbath-day and keep it holy, and to assist in defraying the expenses of the church and the support of the ministry. Are you living up to your obligations?

By the order of the church:

J. B. BOONE,

D. E. MODLIN,

Committee.

6/2/22

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CHURCH COVENANT.

Forasmuch as Almighty God by His grace has been pleased to call us (as we hope) whose names are underneath subscribed, out of darkness into His marvellous light, and all of us have been regularly baptized upon a profession of our faith in Christ Jesus, and have given up ourselves to the Lord and one another in a gospel church way, to be governed and guided by a proper discipline, agreeable to the Word of God, we do, therefore, in the name of the Lord Jesus Christ, and by His assistance, covenant and agree to keep up the discipline of the church in the most brotherly and affectionate manner toward each other whilst we endeavor faithfully to observe the following rules, viz.:

Fi st. In brotherly love to pray for each other, to watch over each other, and, if need be, in the most affectionate manner to reprove each other; that is, if we discover anything amiss in a brother, to go and tell him his faults, according to the directions given by our Lord in the eighteenth chapter of His Gospel by Matthew. And not to be whispering and backbiting.

Secondly. We do also covenant and agree by God's help, to pray in our families, to attend reg-

P42005

ularly our church meetings, observe the Lord's day and keep it holy, and not to absent ourselves from the communion of the Lord's Supper without a lawful excuse; to be ready to assist in defraying the expenditures of the church, and for the support of the ministry; and not to irregularly depart from the fellowship of the church, nor remove to distant churches without a regular letter of dismission.

Thirdly. These things, and all others necessary and useful, we do covenant and agree to keep sacred in the name of, and by the assistance of, the Holy Trinity. Amen.



Please read and carefully examine the Scripture references attached to each of the following
Articles of Faith.

ARTICLES OF FAITH.

I *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian Union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. 2 Tim. iii: 16; 2 Peter i: 21.

II. *Of the True God.*—That there is one, and only one, true and living God, whose name is JEHOVAH the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct, but harmonious offices in the great work of redemption. Gen. i: 1-17; Isaiah xlv: 6, 8; Heb. ii: 10.

P42005

III. *Of the Fall of Man.*—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse. Gen i: 27; vi: 5; Rom. v: 12; viii: 6, 7, 8; Eph. ii: 1.

IV. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. Rom. v: 8; iv: 25; Eph. ii: 8, 9; 2 Cor. v: 21; Heb. vii: 25.

V. *Of Justification.*—That the great Gospel blessing which Christ of his fullness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of

righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. Eph. ii: 8, 9; Gal. ii: 16; Rom. v: 1.

VI. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. John iii: 16; Isa. lv: 1; Ezek. xxxiii: 11; Rev. xxii: 17; John v: 40.

VII. *Of Grace in Regeneration.*—That in order to be saved we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected by the power of the Holy Spirit, through the instrumentality of the Word of God, so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God. John iii: 3-7, 8; 2 Thes. ii: 13; Eph. vi: 17.

VIII. *Of God's Purpose of Grace.*—That election is the gracious purpose of God, according to which He regenerates, sanctifies, and saves sinners; that

being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end, that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence. Deut. vii. 6; Eph. i. 3, 4; 1 Peter i: 2; Rom. v: 8; Eph. ii: 8.

IX. *Of the Perseverance of Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation. Luke x: 42; 1 Peter i: 3, 4, 5; Heb. vi: 17, 18, 19, 20.

X. *Harmony of the Law and Gospel.*—That the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator

to unfeigned obedience to the Holy Law, is the great end of the Gospel. Rom. iii: 19, 20, 21; v: 21; John iii: 19, 20; Titus iii: 8.

XI. *Of the Church of Christ.*—That a Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus. Matt. xxviii: 18, 19, 20; 2 Tim. ii: 2; Tim. i: 1-8; Titus i:7.

XII. *Of Church Independence.*—That every church is independent in matters of discipline; and that Associations, Councils and Conferences of several ministers or churches are not to impose on the churches the keeping, holding, or maintaining any principle or practice, contrary to the church's judgment. Acts xx: 28; xv: 22.

XIII. *Of Baptism and the Lord's Supper*—That Christian baptism is the immersion of a believer in water, in the name of the Father, and Son, and Holy Spirit; to show forth in a solemn and beautiful emblem our faith in a crucified, buried and risen Savior; and is the answer of a good conscience towards God; that it is prerequisite to the privileges of a church relation, and to the

Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate the dying love of Christ, and should be preceded by self-examination. Acts ii: 28; Mark xvi: 16; Rom. vi: 4; 1 John v: 3; John xiv: 15, 16, 17; Luke xxii: 19, 20; 1 John xi: 27, 28.

XIV. *Of the Christian Sabbath.*—That the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God. Col. ii: 16; Acts xv: 21; xx: 7; John xx: 19.

XV. *Of Civil Government.*—That civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth. 1 Peter ii: 13, 14; Matt. xxii: 21.

XVI. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem; while all such as

continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death. Matt. iii: 18; Rom. viii: 1; iv: 21, 22; John iii: 18; Matt. xxv: 46.

XVII. *Of the World to Come.*—That the end of this world is approaching; and at the last day Christ will descend from Heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. Matt. xxiv: 30; 2 Cor. v: 10; Matt. xxiv: 26; xxv: 46.









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